

## Ways of treating sihr

What is the treatment for someone who has been affected by sihr (magic or witchcraft, including spells aimed at causing hatred or love)? How can the believer save himself from this or avoid being harmed by it? Are there any du'aa's or dhikrs from the Qur'aan or Sunnah for these things?

Praise be to Allaah.

There are different kinds of treatment:

1 – He can look at what the saahir (person who practices sihr) has done. For example, if he has put some of his hair in a place, or in a comb, or somewhere else, if it is discovered that he has put it in such-and-such a place, it should be removed and burnt or destroyed. This will cancel out what has been done and will foil the intentions of the saahir.

2 –The saahir should be forced to undo what he has done, if his identity is known. It should be said to him, “Either you undo what you have done, or you will be executed.” After he has undone it, he should still be executed by the authorities, because the saahir should be killed without being asked to repent, according to the correct view. This is what was done by ‘Umar, and it was narrated that the Messenger (peace and blessings of Allaah be upon him) said: “The punishment of the saahir is to strike him with the sword (i.e., execute him).” When Hafsa Umm al-Mu'mineen (may Allaah be pleased with her) found out that a slave woman of hers was dealing with sihr, she killed her.

3 – Reciting Qur'aan, for it has a great effect in removing (the effects of) sihr. Aayat al-Kursiy, the aayahs of sihr from Soorat al-A'raaf, Soorat Yoonus and Soorat Ta-Ha, Soorat al-Kaafiroon, Soorat al-Ikhlaas and al-Mi'wadhatayn should be recited over the person who has been affected by sihr, or into a vessel. Du'aa' should be made for healing and good health; in particular the du'aa' which has been narrated from the Prophet (peace and blessings of Allaah be upon him):

“Allaahumma Rabb al-Naas, adhib al-ba's wa'shfi, anta al-Shaafiy, laa shifaa'a illa shifaa'uka, shifaa'an laa yughaadiru saqaman (O Allaah, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness).”

One may also recite the words used by Jibreel when he treated the Prophet (peace and blessings of Allaah be upon him) with ruqyah:

“Bismillaah urqeeq, min kulli shay'in yu'dheek, wa min sharri kulli nafsin aw 'aynin haasidin Allaah yushfeek, bismillaah urqeeq (In the name of Allaah I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye may Allaah heal you, in the name of Allaah I perform ruqyah for you).”

This should be repeated three times, as should the recitation of “Qul Huwa Allaah Ahad” and al-Mi'wadhatayn.

He may also recite the above into water, some of which should be drunk by the person who has

been affected by sihr, and he should wash with the rest, one or more times as needed. This will remove the sihr by Allaah's Leave. This was mentioned by the scholars (may Allaah have mercy on them), and by Shaykh 'Abd al-Rahmaan ibn Hasan (may Allaah have mercy on him) in Fath al-Majeed Sharh Kitaab al-Tawheed, in (the chapter entitled) Baab Ma jaa'a fi'l-Nushrah, and by others.

4 – He can take seven green lotus leaves, grind them up, and put them into water, then recite into it the aayahs and soorahs mentioned above, and the du'aa's. Then he can drink some and wash with the rest. This is also useful for treating a man who is being kept from having intercourse with his wife. Seven green lotus leaves should be placed in water, the verses referred to above should be recited into it, then he should drink from it and wash with it. This is beneficial, by Allaah's leave.

The verses which should be recited into the water and the lotus leaves for those who have been affected by sihr and the one who is being prevented from having intercourse with his wife because of sihr are as follows:

1- Soorat al-Faatihah

2- Aayat al-Kursiy from Soorat al-Baqarah, which is as follows (interpretation of the meaning):

“Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursiy extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great” (al-Baqarah 2:255)

3- The verses from Soorat al-A'raaf, which are as follows (interpretation of the meaning):

“[Pharaoh] said: 'If you have come with a sign, show it forth, if you are one of those who tell the truth.'

Then [Moosa] threw his stick and behold! it was a serpent, manifest!

And he drew out his hand, and behold! it was white (with radiance) for the beholders.

The chiefs of the people of Pharaoh said: 'This is indeed a well-versed sorcerer;

He wants to get you out of your land, so what do you advise?'

They said: 'Put him and his brother off (for a time), and send callers to the cities to collect —

That they bring to you all well-versed sorcerers.'

And so the sorcerers came to Pharaoh. They said: 'Indeed there will be a (good) reward for us if we are the victors.'

He said: 'Yes, and moreover you will (in that case) be of the nearest (to me).'

They said: 'O Moosa! Either you throw (first), or shall we have the (first) throw?'

He [Moosa] said: 'Throw you (first).'

So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.

And We revealed to Moosa (saying): ‘Throw your stick,’ and behold! It swallowed up straight away all the falsehood which they showed.

Thus truth was confirmed, and all that they did was made of no effect.

So they were defeated there and returned disgraced.

And the sorcerers fell down prostrate.

They said: ‘We believe in the Lord of the ‘Aalameen (mankind, jinn and all that exists).

The Lord of Moosa and Haaron (Aaron).” [al-A’raaf 7:106-122]

4- The verses from Soorat Yoonus, which are as follows (interpretation of the meaning):

“And Pharaoh said: ‘Bring me every well-versed sorcerer.’

And when the sorcerers came, Moosa said to them: ‘Cast down what you want to cast!’

Then when they had cast down, Moosa said: ‘What you have brought is sorcery, Allaah will surely make it of no effect. Verily, Allaah does not set right the work of Al-Mufsideen.

And Allaah will establish and make apparent the truth by His Words, however much the Mujrimoon may hate (it).” (Yoonus 10:79-82)

5- The verses from Soorat Ta-Ha, which are as follows (interpretation of the meaning):

“They said: ‘O Moosa! Either you throw first or we be the first to throw?’

[Moosa] said: ‘Nay, throw you (first)!’ Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

So Moosa conceived fear in himself.

We (Allaah) said: ‘Fear not! Surely, you will have the upper hand.

And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the magician will never be successful, to whatever amount (of skill) he may attain” [Ta-Ha 20:65-69]

6- Soorat al-Kaafiroon

7- Soorat al-Ikhlaas and al-Mi’wadhatayn (i.e., Soorat al-Falaq and Soorat al-Naas) – to be recited three times.

8- Reciting some of the du’aa’s prescribed in sharee’ah, such as:

“Allaahumma Rabb al-Naas, adhib al-ba’s wa’shfi, anta al-Shaafiy, laa shifaa’a illa shifaa’uka, shifaa’an laa yughaadiru saqaman (O Allaah, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness).”

This is good, and it may also be accompanied by the du’aa’:

“Allaahumma Rabb al-Naas, adhib al-ba’s wa’shfi, anta al-Shaafiy, laa shifaa’a illa shifaa’uka,

shifaa'an laa yughaadiru saqaman (O Allaah, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness).”

If the above verses etc. are recited directly over the person who has been affected by sihr, then the reciter blows on his head and chest, these are also among the means of healing, by Allaah's Leave, as stated above.

**Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 144**